213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider
788 that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of
177 India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways; hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

● 524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 RAINBOW--záchoothung. The word "za", means 'epilepsy" and "chhoo-
753 thung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epilepti

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412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XV

National Pastimes & Sports

000 "But their style of playing polo was irregular and rash
They had mighty little science, but a mighty lot of dash:
And they played on mountain ponies, that were muscular and strong
Though their coats were quite unpolished, and their manes and tails were long."

"When the Geebung boys got going it was time to clear the road;
And the game was so terrific that ere half the time was gone
A spectator's leg was broken—just from merely looking on."

A. B. PATERSON.

●524 [538] "AS food without salt is savourless, so is work without play" says the Ladaki proverb, and, putting precept into practice, he flavours the toils of life with a variety of games which he begins early in life. The Leh youngster makes three little heaps of dust in the high street of the capital, places a stick in each, produces a home-made ball of rags, another larger stick for bat, and, like boys in the home-land, begins his game of cricket by a heated discussion as to who should have the privilege of first innings. If sticks are scarce, he takes a small one, about six inches long, points each end, then with a club he strikes one of the ends sharply; the stick rises up in the air, and as it falls he hits it again as hard as he can, and lays down the club. Then his opponent picks up the small stick and from where it has fallen throws it at the club which he tries to hit. Visions of small boys playing an exactly similar game in England come to the mind. Football, too, has become thoroughly acclimatized, and is played by old and young. The former, having raised a proper ball, tuck the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

bottoms of their dressing-gown coats into their ample belts, and play with bare or merely stockinged feet, whilst their younger brothers enjoy their game just as thoroughly when they play it with a rag ball. The game of marbles too has found its way here, but must adapt itself to the poverty of the country. Stones as round as can be found are used, or if walnuts abound they do service for a similar game. A hole is dug in the ground or in the raised base of a *chorten*, and the aim is to throw as many of these walnuts into it as possible. Nor are the Ladaki lasses without their games. A finger or stick traces in the sand and dust the lines necessary for hopscotch just as efficiently as the chalk-line on a London pavement, and little Ladaki legs, although they are shod with clumsy native footgear, do their hopping just as nimbly as those of their English sisters.

The Ladaki also believes in the dictum, "what thy hand findeth to do, do it with all thy might," at least as far as games are concerned, and with a little training he would compete on equal terms with our own countrymen. Those boys sent down-country to the Rev. C. E. Tyndale Biscoe's splendid school rapidly pick up hockey, tennis, badminton, swimming and rowing, in fact, excel in all sports. But let us now watch them at their own national games, the favourite being polo. Ladak may not be the home of polo, but it certainly found its way here at an early date. Even if it arose in Persia, it very soon migrated to Gilgit, and the Dards, no doubt, brought it with them to Ladak, and now it is not even a hyphenated Ladaki game, for most good-sized villages have their own polo ground. In Leh, the capital, the game was formerly played in the high street, but this evidently became so dangerous for the shopkeepers that now we have a proper polo ground. This consists of a level space about two hundred yards long, which cannot boast of a blade of grass, but is covered by a layer of dust so thick that before play begins, it has to be laid with water. On one side it is bounded